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ESM

Ellet Joseph Waggoner

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1903

April 1903

“Co-Workers with God” The Medical Missionary 12, 4.

EJW

E. J. Waggoner

We do not get our reward in the next world for the work that we do in this,-we get our reward here. What we get in the next world is a free gift. We get our reward for the work that we do as we go along, and the reward is the happiness that we get out of it, and the ability that it gives us to do more.*MEDM April 1903, page 89.1*

He who does not work so well that he learns how to do more does not receive a full reward. I have within recent years learned more fully the meaning of these words of Scripture: “Behold, I come quickly; and my reward is with me, to give every man according as his work shall be.” I used to think, in common, I suppose, with most people, that the reward the Lord would give, would be for what we had done here; that he would measure up the amount of work we had done, and then give us our wages. I have learned better than that. Real work cannot be paid for,-it is beyond price.*MEDM April 1903, page 89.2*

In the parable of the pounds, one pound is said to have gained five, and another ten, etc. In the other parable, the talents are doubled-each one had double the original amount, with the exception of the unfaithful servant. Then his lord said to the faithful servant, “Well done, thou good and faithful servant: thou has been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord.”*MEDM April 1903, page 89.3*

Putting this with the text, “Behold, I come quickly, and my reward is with me, to give every man according as his work shall be,” we find that God gives to every man according as his work shall be found to be, that is to say, we are here in our apprenticeship. We must disabuse our minds entirely of the idea that we are here doing work

for the Lord. We are simply learning how to work; we are serving our apprenticeship here, and when the Lord comes and examines our work, he will give us work to do according to the abilities which we have developed here. So he that has done little in this world will have but little to do in the next, because he has developed but little capacity for work. He that hath done much in this world will have much to do in the next, because he has developed a capacity for doing a great deal. Now think! Can God give you any higher work than to associate you with himself in the government of his kingdom? Can you think of anything higher? Is not that a far higher incentive to work than the idea that in the next world we will have nothing to do but lounging about and looking around and letting time hang heavy on our hands? Can there be any incentive to work than to let God make the most out of us of that which is within us?-and he can do wonderful things with very poor material. Can there be any higher incentive to faithfulness than the thought that according as our faithfulness has developed us here will our standing be in the world to come?*MEDM April 1903, page 89.4*

Do not get the idea that God's is to cease when this present world work ceases. God was at work before this world was made, and he has been working ever since, and he will have work to do throughout all eternity. When the sun is blotted out of the universe that will be only the beginning of work. I have sometimes illustrated it in this way: Here is a factory in which there is a number of machines at work. There is one master mind controlling them all; while for every one, two, or three machines,-according to the work,-there is one person in charge of the men, there is one master mind directing the whole. Suddenly, while every one is busy and the hum and whirr of labor is everywhere heard, there is an unusual noise, and on investigation it is found that one of the machines has gone wrong; some part has given way, and it is out of repair. Now what do the men do who are engaged in work with that machine. Their work does not cease, but it is changed, and their regular work ceases. There is an interference with and an interruption of their work because their machine is out of order, and they have to turn to and repair it. When this is done, the regular work will go on.*MEDM April 1903, page 90.1*

We are now engaged in the work of repair here in this fallen world.

Here is one part of the machinery of God's great workshop that has gone wrong; it is out of repair, and the work in which all the workmen are engaged at present is simply that of repairing,-restoring that which was lost, and as soon as the work of restoration is completed then the real work will go on. The real work of God will go on when lost souls have been restored and brought into harmony with God's mind and purpose, so that they can understand him, know him, and know his ways.*MEDM April 1903, page 90.2*

You will remember the fault that God found with the children of Israel in the desert was that they had seen his work for forty years, and yet had not learned his way. We read in *Hebrews 3:10*: "Wherefore I was grieved with that generation, and said, They do always err in their heart; and they have not known my ways." Also, *Psalms 95:8-11*: "Harden not your heart, as in the provocation, and as in the day of temptation in the wilderness; when your fathers tempted me, proved me, and saw my work. Forty years long was I grieved with this generation, and said, It is a people that do err in their heart, and they have not known my ways; unto whom I swore in my wrath that they should not enter into my rest." Now you would say it was a very stupid apprentice-a very dull scholar-that would go into any factory or workshop, or into business of any kind, and be there five, ten, fifteen, or twenty years, to say nothing of forty years, and have the privilege of seeing the master workman at work, and of understanding the work, and yet not learn anything about the business, wouldn't you? You would say that he certainly should be turned off by that time.*MEDM April 1903, page 90.3*

Forty years is a good long apprenticeship, and if a man has not learned anything in that time, the master would certainly be warranted in pronouncing him incorrigible. So it was with the Israelites in the wilderness: God worked with them forty years, showing his marvelous work, and they were constantly seeing it, and yet at the end of forty years they had not learned his ways. But we know from the Scriptures that one of that number did learn the ways of God,-"He made known his ways unto Moses, his acts unto the children of Israel." All the children of Israel saw the acts of God, but Moses learned his ways; that, I think, was the reason Moses was promoted earlier than the others were; he found his place in the kingdom of God, and could go on and pursue the work there

that he had so well learned to do on this earth. So we are here to learn the ways of God.*MEDM April 1903, page 90.4*

That brings to my mind a text, "He that cometh to God must believe that he is." It is the simplest thing in world to please God. "Without faith it is impossible to please him; for he that cometh to God must believe that he is." God does not require a difficult thing of us. All that he wants is for us to learn of him-to learn his ways; to learn his way of working, that we may be prepared more fully to join in with him in the work that he shall give us to do when this little interruption has been made good, when the damage in the workshop has been repaired, when his people have finished their apprenticeship and are prepared to go into the higher branch of work.*MEDM April 1903, page 90.5*

All that the Lord requires of us is that we shall recognize things as they are,-that we shall see what is; that we shall come to appreciate things that are as they really are: to believe that things are just as they are. We manufacture nothing by believing. Whether we believe a thing or not does not make a particle of difference with it. We do not create anything by faith; we appropriate by faith. We do not make anything in the universe any different from what it is by not believing it. God wants us to believe only those things that are such plain, simple, self-evident truths that they lie open before our eyes, if we only have our eyes open,-and there, by the way, is the great difficulty. There are more people in this world going around blind, than anybody has any idea of. The Lord Jesus gave to his apostle Paul the work of opening blind eyes. And Jesus himself, when he entered his earthly ministry in Nazareth, quoted the words of the prophet Isaiah, "The Spirit of the Lord God is upon me; because the Lord hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound." "The recovering of sight to the blind." He was to enable the blind to see.*MEDM April 1903, page 91.1*

We read of those who worship false gods, which means everybody who does not know the true God. These gods themselves "have eyes, but they see not." And "they that make them are like unto them;" that is, they have eyes but they see not. Who have eyes but

see not?-They who worship false gods; that is every one who does not worship the true God. It is not necessarily everybody who makes an image and sets it up in his house and calls down and worships it three times a day, who worships a false god; it means every one who does not know God. Just to the extent to which he does not know God, he has some false god that he worships.*MEDM April 1903, page 91.2*

To know God does not mean to know him once in a while. There are some people with whom we have but a very slight acquaintance; we have met them occasionally on the street or in their house, but if we meet them on the street with a changed dress we do not recognize them. And if we meet them in an unexpected place or when we are not looking for them, we do not recognize them. That is the way with a great many people who think they know God; they know him sometimes, they know him occasionally, but they don't know him everywhere, they don't know him wherever he appears or is to be seen, and consequently they don't know him yet; and just to the extent that they don't know him, they are wandering around in the dark.*MEDM April 1903, page 91.3*

God *is*, -and when you have said that you have said the greatest truth that can be grasped by finite beings. He that cometh to God must believe that he is, -that is all; must believe that he is, - always, everywhere. We must have our eyes open, because the apostle Paul tells us that the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his everlasting power and divinity, so that those who do not worship him are without excuse. The invisible things of God are clearly seen; and the man who sees nothing in this world beyond what he can see with his eyes sees but little. Man is to see more than his natural eyes will enable him to see. The man who does not see, does not know where he is going; and he who walks through this world confidently and with assurance, is the one who can see in the dark. The man who knows where he is going is the one who can see things that are unseen. He who cannot see things that are unseen is creeping through this world like one who goes into a dark room; where furniture is scattered about and does not know what he may run against: he has to feel his way very carefully, for he does not know where he is going. But the man who can see things

that are invisible, things that are unseen, can walk securely and confidently where another person will walk hesitatingly and fearfully.*MEDM April 1903, page 91.4*

So faith is an eye-opener. Faith enables a person to see things that are unseen; mark you, not to imagine something, for it only enlarges his vision; for example, suppose my eye-sight were so much better developed than yours that I could see as far and as clearly as a large telescope could reveal to you. You know very well, that as you look up to the starry heavens at night you can see a certain number of stars, but with even an ordinary glass you can see more, while with a larger telescope you can see wonderful things-they stand out clear and sharp. Now use the largest telescope, and where you could see but a few stars before, you can now see myriads of them. Where there was a little cluster of light you will see innumerable suns. Where you could see only a little spark of light, you can now see double stars, or three or four stars, or revolving suns-one blue, another red, another green, and another yellow. Suppose here is a man whose sight is so keen that he can see all that that large telescope can reveal; he is with people who have never heard of the wonders of the heavens; he looks up into the sky on a clear night, and begins to tell them what he sees. He says, "See that double star, that blue star, and that flaming red star-there are three stars! See that wonderful green star!" People would say, "That man is mad, he is crazy. He simply goes round with his head in the clouds, and he imagines things; you don't want to pay any attention to him, he is off; he is a sort of harmless lunatic; you don't know what he may do,-he hasn't done anything dangerous yet, but he is off his head." Why, the man is not imagining anything. He is telling what he sees, and they can't see it, that's all.*MEDM April 1903, page 92.1*

Now that is all that faith does. The man who can see by faith will talk about things that to other people are nonsense. And that is exactly what the scripture says,-"The things of the Spirit of God are not known to the carnal man, neither can he know them (they are foolishness unto him) for they are spiritually discerned." So that talk about the things of God, and the work of God is often foolishness to the man whose eyes are not yet open. Therefore we are to pray to the Lord with the psalmist, "Open thou mine eyes that I may behold

wondrous things out of thy law.” The Lord also invites us to ask of him “eye-salve that our eyes may be opened, that we may see.” The Lord wants everybody to see, and then tell what he has seen, that’s all. All the Lord’s people must be seers,-they must see,-because the Lord has no blind men in his kingdom; there will not be any blind men there; the eyes of the blind will be opened, and the ears of the deaf will be unstopped.*MEDM April 1903, page 92.2*

I want to impress upon you the thought that there are infinite things in the work of God, and in the word of God for us to see, and we have no more than entered the outskirts of the field of observation. As telescopes enlarged in capacity reveal greater wonders to astronomers who spend their lives in peering into the skies, discovering new suns and wonderful glories in the heavens, so the field of truth enlarges, because truth is that which is. An Italian astronomer first took a small section of the heavens and counted the stars that were to be seen with the naked eye; then with a small telescope he viewed only one-thirteenth of that space, and saw just as many stars as he could see before in the large space; then with a telescope of a higher power and the field of vision very much reduced, he saw still more stars. Now photography has come to the aid of human sight, and the stars have been made to tell their own story,-“the invisible things of God.” The invisible stars of God have been made to write their own record on the sensitive plate, and suns so far distant that the most powerful telescope would not reveal them, have been made to record themselves; by exposing the sensitive plate to some seemingly vacant space in the heavens for three or four hours, the light accumulates sufficient to leave an impression of innumerable dots showing the presence of a countless number of stars-stars that were so far distant that enough light did not come in five minutes to be perceptible. And so, as the range of God’s universe is opened out before us more and more, we are warranted in the belief that if the astronomer with his telescope and his camera were transported from this earth to the most distant visible sun, and could there set up his instruments and look farther out into the universe in the same direction as before, the same thing would be repeated. What a wonderful thing it is to believe that God is. We are told to lift up our eyes to the heavens “and behold, who hath made all these? He bringeth forth their hosts by number. He calleth them by their names, because he is great in

might and strong in power, not one of them is lacking.”*MEDM April 1903, page 92.3*

There was a time, not so very many years ago, when people thought that God’s promise to Abraham did not amount to very much when he said, “Look now toward heaven, and tell the stars, if thou be able to number them: and he said unto him, So shall by seed be.” People thought they had numbered the stars, but they had numbered only five or six thousand of them,-not very many; but they have since found that the stars are innumerable. That is God’s truth, and those are some of the works of God, and they show us his power who upholds all things,-“who knoweth the number of the stars and calleth them by their names.” Now we are to believe that it is,-there is a large field for our faith.*MEDM April 1903, page 93.1*

And that shows us that we must learn to see things that are unseen, in the truth. God’s Spirit searches the deep things of God that we may know them. I am sure all of you remember the words of Christ when the Pharisees and other Jews were caviling with him about work he had done, and when he had declared to them that they were not worthy to be the children of Abraham, and said to them, “Your father Abraham rejoiced to see my day; and he saw it, and was glad. Then said the Jews unto him, Thou art not yet fifty years old, and hast thou seen Abraham? Jesus said unto them, Verily, verily, I say unto you, Before Abraham was, I am.” That is a marvelous saying. If we were going to show our priority to some one younger than we, we would not use that expression; we would say, “Before he was, I was.” That is all we could say; but not so with the Lord,-“Before Abraham was I am.”*MEDM April 1903, page 93.2*

What is the difference between “I am,” and “I was”? It is only the difference in the person who is speaking. God says, “I am,” and we agree with him, and say “God is.” So we have the same truth here in *John 8:58*. In that chapter there is something that we are liable to overlook in our ordinary reading,-and we will begin at the fifty-eighth verse because we have it in our version, “Before Abraham was, I am.” I will give you only a few leading, striking points on this subject. I refer you to the fifty-eighth verse first because there the rendering is very plain-“Before Abraham was, I am.” Now turn to the twenty-fourth verse of the same chapter, beginning with the twenty-

third verse: "And he said unto them, Ye are from beneath; I am from above; ye are of this world; I am not of this world. I said therefore unto you, that ye shall die in your sins; for if ye believe not that I am he, ye shall die in your sins." I have read this just as it reads in your Bibles, but you will notice that the word he, following the words I am, is in Italics. The original Greek of this expression is the same as the corresponding words in the fifty-eight, verse-"I am." There is not a particle of difference in these expressions as in the two verses, and why the translators inserted the word he in the twenty-fourth verse and omitted it in fifty-eighth verse, I do not know. The original Greek reads, "Before Abraham was, I am." Now read the twenty-fourth verse by the same rule. "If ye believe not that I am, ye shall die in your sins." That tells us the same thing, doesn't it? That is wonderfully impressive; there is something in it that is most majestic and sublime. So comprehensive are the statements of Scripture that a very simple statement has enough matter in it for our contemplation for a lifetime.*MEDM April 1903, page 93.3*

Lord Aylesbury, better known to readers of scientific works as Sir John Lubbock, the famous author of a work on "Ants, Wasps, and Bees," and other valuable works, recently said this: "There is not one plant whose history is perfectly known; there is not one ordinary plant whose habits and history are known that would not well repay, not simply the devotion of an hour, but of a lifetime to its study." So wonderful are God's works. So it is with any single statement that God has made. There is not a single truth but is so vast and so comprehensive that it will well repay the study of a lifetime.*MEDM April 1903, page 94.1*

"Before Abraham was, I am." "If ye believe not that I am, ye shall die in your sins." Does not that correspond exactly with what we read in *Hebrews 11:6*: "For he that cometh to God must believe that he is."*MEDM April 1903, page 94.2*

There is nothing worth studying but God,-to know his ways; to study his works and to learn his ways and to know God in all his works includes the knowledge of himself, first of all. "If ye believe not that I am, ye shall die in your sins." (*John 8:24*.) Now in the twenty-eighth verse we read, "Then Jesus said unto them, When ye have lifted up the Son of man, then shall ye know that I am." You all know what

that expression means,—"lifted up the Son of man." You will also remember the well-known passage "And I, if I be lifted up, will draw all unto me"—not all men, but all things—"this he spake signifying what death he should die." So the lifting up of Jesus means his elevation upon the cross,—it means the cross of Christ.*MEDM April 1903, page 94.3*

(To be continued.)

May 1903

“Co-Workers with God. (Continued)” The Medical Missionary 12, 5.

EJW

E. J. Waggoner

Now I wish you to turn to a few texts of Scripture, put them together and see what you can see in them. In the 14th of Isaiah, we will read the 12th and 13th verses: “How art thou fallen from heaven, O Lucifer, son of the morning! How art thou cut down to the ground, which didst weaken the nations! For thou hast said in thine heart, I will ascend into heaven: I will exalt my throne above the stars of God: I will sit upon the mount of the congregation, in the sides of the north.” Let us seek for the original meaning of this expression, “the sides of the north.” It means extremity, the limit. So Lucifer said, “I will exalt my throne above the stars of God; I will sit in the uttermost north.” Now take another text, *-Psalm 48:1, 2, 3*. “Great is the Lord, and greatly to be praised in the city of our God, in the mountain of his holiness. Beautiful for situation, the joy of the whole earth is Mount Zion, in the sides of the north,” or in the uttermost north. Here we have the same expression: “God is known in her palaces for a refuge.” *MEDM May 1903, page 120.1*

Take another passage in the 75th Psalm *4th to 7th verses*. This is very striking. The wicked are admonished not to be so proud: “Lift not up the horn: Lift not up your horn on high; speak not with a stiff neck. For promotion cometh; neither from the east nor from the west, nor from the south. But God is the judge; he putteth down one and setteth up another.” Where does promotion come from?—From the north. That is to say, that wherever the nations are scattered, the people cannot promote a man. All the kings of the earth cannot promote a man to honor. Only God can do that. A man’s value is determined by what he is and what he does,—and a man is and does, just according as he allows God to do in him. Men may place a gold chain about one’s neck, and all the people may fall down and do homage to him because he has power, but that is not promotion. God promotes a man, and he is the only one who can promote. So promotion comes not from the east, from the west, or from the

south; but God is judge, and he promotes one, and casts down another, according as he is or is not worthy of promotion.*MEDM May 1903, page 120.2*

We might multiply texts on this point,-take, for instance, the first chapter of Jeremiah *13th verse*: The prophet saw a seething-pot, and the Lord said to him, "What seest thou?" And he said "I see a seething-pot, and the face thereof is toward the north." Then the Lord said to him, "Out of the north an evil shall break forth upon all the inhabitants of the land." I think you will find it clear that God inhabits the north. "He stretcheth out the north over an empty space," says Job, "and hangeth the earth upon nothing." *Job 26:7*. Now that was not put into the Bible to fill up a little space. These two clauses did not come in accidentally,-"He stretcheth out the north over the empty place." That word "empty," in Hebrew, is the same thing as found in the first chapter of Genesis the second verse,-"The earth was without form, and void"-it was empty. "He stretcheth out the north over the empty (or void) place (over the formless space) and hangeth the earth upon nothing." We get from that that the north has something to do with the earth's being poised in the air and hanging upon nothing. That is not much. "Oh, very well," they say, we can believe that, because we know enough about what men call magnetism to understand that." People think because they have given a thing a name they understand it, and know all about it.*MEDM May 1903, page 120.3*

So I say, men have gone about inventing names to hide God. Just as soon as a person says, "That is magnetism," or "That is electricity," they think they know all about those things. Why? Because they have used the name of the thing. But the name does not tell anything. What does the word "electricity" mean? What does that word tell us about that mysterious thing of whose nature men know nothing? They know some of its workings: they have learned some of the methods by which it works, but they don't know anything about it by the name they give it. They call it "electricity." The word "electricity" is from the Greek word amber, because it was discovered that amber, if rubbed, would produce the sensation with which all are so familiar. Rub a gutta percha comb and use it, and it will produce the same feeling that one gets by the use an electric battery. If we should say of this characteristic of amber which we

call “electricity,” that it is “ambericity,” you would say. That does not mean anything,—and it does not—neither does “electricity” mean anything. What does the word “magnetism” mean? It means that men have discovered a special force working in magnesia, and they call it “magnetism.” But that does not tell us anything about it. After a time they found that same force works in other materials as well as in magnesia.*MEDM May 1903, page 121.1*

Now men know enough about “magnetism” to know that the earth is, to use a common expression a magnet. They have discovered by observation, that there are certain principles that they can depend upon, and forces that always work in the same way, and can be depended upon, because God can be depended upon. God has one way of working,—and that is the reason we can pray. I was recently asked the question—and it is one that comes up frequently, “Does not law remove the necessity for prayer?” “Oh, no! That is the only reason we can pray; it is because there is a fixed law of God, that we can pray. The reason we can pray is because God IS, and is without ‘variableness or shadow of turning.’”*MEDM May 1903, page 121.2*

So, as we learn to know God, we find that he works constantly,—without variableness, and we know where to find him and can depend upon him. So men have found that the magnetic needle of the compass always points in the same direction,—and you can’t make it point in any other direction. That is the reason navigators are able to steer their vessels. They know that the earth is charged with the mysterious force, which, for want of any better knowledge of it, they call “magnetism.” As you go nearer the north, the North Star seems higher up in the heavens; and the farther north you go, the higher you can see it. And where is the north then?—It is upward—directly over head.*MEDM May 1903, page 121.3*

That brings us to another point: In the Hebrew, which is a very picturesque language, the “North” is a word that means “secret,” “hidden.” The “south” is a “desert.” Why is that Hebrew word used, which is translated “north,” and which means “secret,” or “hidden?” Because God dwells there,—in a place which no man can approach unto—he dwells in the secret place.*MEDM May 1903, page 121.4*

(To be continued.)

July 1903

“Present Truth” The Medical Missionary 12, 7.

EJW

E. J. Waggoner

In the fortieth chapter of Isaiah we have what we may call a specific command, as direct a command as there is in the Bible. When we have read it, we shall understand it, and know to whom it was addressed, and to what time it is specially applicable:-*MEDM July 1903, page 167.1*

“Comfort ye, comfort ye my people saith your God. Speak ye comfortably to (literally, ‘to the heart of’) Jerusalem, and cry unto her, that her warfare is accomplished, that her iniquity is pardoned: for she hath received of the Lord’s hand double for all her sins. The voice of him that crieth in the wilderness, Prepare ye the way of the Lord, make straight in the desert a highway for our God. Every valley shall be exalted, and every mountain and hill shall be made low: and the crooked shall be made straight, and the rough places plain: And the glory of the Lord shall be revealed, and all flesh shall see it together: for the mouth of the Lord hath spoken it. The voice said, Cry. And he said, What shall I cry? All flesh is grass, and all the goodliness thereof is as the flower of the field: The grass withereth, the flower fadeth: because the spirit of the Lord bloweth upon it: surely the people is grass. The grass withereth, the flower fadeth: but the word of our God shall stand for ever. O Zion, that bringest good tidings, get thee up into the high mountain; O Jerusalem, that bringest good tidings, lift up thy voice with strength; lift it up, be not afraid; say unto the cities of Judah, Behold your God!”*MEDM July 1903, page 167.2*

Here is a command to speak comfortably to God’s people; to comfort their hearts; to prepare the way of the Lord and make a straight way for him; Cry with a loud voice, “Behold your God.” There are three specific commands, altogether forming one whole.*MEDM July 1903, page 168.1*

The next verse tells us when it applies. "Behold, the Lord God will come with strong hand, and his arm shall rule for him: behold, his reward is with him, and his work before him." Many of you will involuntarily think of the last chapter of Revelation, "Behold, I come quickly, and my reward is with me, to give every man according as his work shall be." You will recognize that verse in Revelation as applying to the coming of the Lord, "Behold, I come quickly, and my reward is with me," the time, "when the Son of man shall come in the clouds of heaven," and then shall he reward every man according to his deeds,-as the Saviour himself said. Here we have the same thing, "Behold, his reward is with him, and his work before him: he shall feed his flock like a shepherd shall gather the lambs in his arms and carry them in his bosom," etc. Then, this injunction, "Behold your God," is a part of the preparation for the Lord when he shall come with strong hands, bringing his reward to his servants, rewarding every one as his work shall be.*MEDM July 1903, page 168.2*

It is not only possible, but it is an absolute necessity for men to behold the Lord, so desirable is it, such a wonderful privilege is it,-it is the sum of all the blessings that God can bestow upon his faithful ones. We have it in the last chapter of Revelation, at the time where there shall be no more curse, the former things having passed away, his servants shall serve him, and they shall see his face; his name shall be in their foreheads. For the servants of God to behold his face is the sum of all the blessings that God can bestow upon man. And so the Psalmist says, "As for me, I shall behold thy face in righteousness, and shall be satisfied when I awake with thy likeness." Still further, the Saviour said, "Blessed are the pure in heart for they shall see God." That, then, is one of the glorious privileges of the pure in heart,-to see God. In the book of Hebrews, we have this injunction, "Follow peace with all men, and holiness, without which no man shall see the Lord."*MEDM July 1903, page 168.3*

Now, we have, as a beginning, Christ himself revealed. "No man hath seen God at any time, but the only begotten Son who is in the bosom of the Father, he hath declared him,"-hath manifested him; so when Phillip said, "Show us the Father, and it sufficeth us," Christ said, "Have I been so long time with you, and yet hast thou

not known me, Phillip? He that hath seen me hath seen the Father.” That means that just as really as the apostles could see Jesus, when he was there among them, so really can men behold God.*MEDM July 1903, page 168.4*

Take, for instance, the word of the Psalmist, in the twenty-seventh Psalm. “One thing have I desired of the Lord, that will I seek after; that I may dwell in the house of the Lord all the days of my life, to behold the beauty of the Lord, and to inquire in his temple.” When does this apply? In the world to come?-Why, of course it applies then, undoubtedly it does; but read the next verses, “For in the time of trouble he shall hide me in his pavilion; in the secret of his tabernacle shall he hide me; he shall set me up upon a rock. And now shall mine head be lifted up above mine enemies round about me; therefore will I offer in his tabernacle sacrifices of joy; I will sing, yea, I will sing praises unto the Lord.” That is to say that when the Psalmist was permitted continuously to behold the beauty of the Lord in his temple, dwelling in his house, he would be kept in safety in the time of trouble, and that would be his safety.*MEDM July 1903, page 168.5*

And this agrees exactly with the ninety-first psalm, “He that dwelleth in the secret place of the Most High, shall abide under the shadow of the Almighty. I will say of the Lord, He is my refuge and my fortress: my God; in him will I trust. Surely he shall deliver thee from the snare of the fowler, and from the noisome pestilence. He shall cover thee with his feathers, and under his wings shalt thou trust: his truth shall be thy shield and buckler. Thou shalt not be afraid for the terror by night; nor for the arrow that flieth by day; nor for the pestilence that walketh in darkness; nor for the destruction that wasteth at noonday. A thousand shall fall at thy side, and ten thousand at thy right hand; but it shall not come nigh thee. Only with thine eyes shalt thou behold and see the reward of the wicked. Because thou hast made the Lord, which is my refuge, even the most High, thy habitation. There shall no evil befall thee, neither shall any plague come nigh thy dwelling.” So this dwelling in close connection with the Lord, and beholding his face, and seeing God, is an absolute necessity to protection in the time of trouble, in the time of pestilence, and of war and trouble of every kind; abiding in the house of God, to recognize his presence, look upon his face, to

behold his beauty continuously, this is the only safety of man. And thus it is that we have this for the last message. It is a message to prepare for the world to come. The message is to those who hear, "Prepare ye the way of the Lord, make straight in the desert an highway of our God." The message is, speak ye comforting words, - speak ye to my people and proclaim the message of salvation to them. The message is, "Say unto the cities of Judah, Behold your God." *MEDM July 1903, page 169.1*

(To be continued.)

August 1903

“Present Truth” The Medical Missionary 12, 8.

EJW

E. J. Waggoner

You ask me, “How can we see God?” There is just one answer, “Open your eyes.” The easiest thing in the world to see is light. If a person can see anything, he can see the light. If he cannot see the light, he cannot see anything at all, and there are many who cannot. The apostle speaks of some who are blind, -that is, those who have not faith, knowledge, virtue, temperance, godliness, brother kindness, and patience. “He that lacketh these things is blind, and cannot see afar off, and hath forgotten that he was purged from his old sins.” Ah! this power to see comes with purging from sin, and this is exactly what the Saviour said, “Blessed are the pure in heart, for they shall see God.” It is necessary that the individual himself shall be pur, shall be, in a word, light, in order that he may see the light. For so it is stated in the Scripture, “With thee is the fountain of life; in thy light shall we see light.” When we remember that the life is the light of men, then we have it, that with Him is the fountain of light, a flood of light, because he is clothed in light and he delights in the light. And that is the message for you and me to take to the world, “God is light,” and then to say, “Open your eyes, and behold your God.” *MEDM August 1903, page 196.1*

In the fourth chapter of Ephesians, we read: “This I say therefore, and testify in the Lord, that ye henceforth walk not as other Gentiles walk, in the vanity of their mind, having the understanding darkened, being alienated from the life of God through the ignorance that is in them, because of the blindness of their heart.” If it were not for the blindness of their heart they would not have the ignorance, because their ignorance comes through the blindness of their heart. Then if they were not blind, they would not have that ignorance. If they did not have that ignorance, they would not be alienated from the life of God. Then they would be able to see; they would not be walking in darkness. *MEDM August 1903, page 196.2*

The ignorance that is in them is lack of the knowledge of the life of the Lord, for that life is the light that lights every man who comes into the world. This does not say, neither does it mean that there are some persons who are alienated from the life because they have none of it about them, and that that life is not in them,—no, they are alienated from the light because they cannot see it; because of the ignorance that is in them, they do not know that it is there, and our message to the world is, “Behold, your God,”—get your eyes open, and look around you, and see the presence of the Lord,—that God is light.*MEDM August 1903, page 197.1*

Here is the introduction to that message, “Comfort ye my people, and cry unto her that her iniquity is pardoned.” That is what we are commissioned to do,—go to the man who is a sinner, and who knows he is a sinner, and acknowledges that he is a sinner, and as soon as he acknowledges this, we are to communicate that message, “Your sin is pardoned.”*MEDM August 1903, page 197.2*

Now do not let any one make the mistake of thinking because this text says, “Comfort ye my people,” that simply those belonging to the church are meant; that is, I am one of God’s people, and every one who is as good as I am is one of God’s people, and all those who believe just as I do are God’s people. Jesus says, “They that be whole need not a physician, but they that are sick,” and we are sent even as Christ was sent, not “to call the righteous, but sinners to repentance.” We are sent to the “lost sheep of the house of Israel,” and these lost sheep are the other sheep not of this fold, of which Christ said, “I have many, and I must seek them.” And on one occasion when he said, “I am not sent but to the lost sheep of the house of Israel,” he immediately gave a demonstration of who was meant by then, when he granted the prayer of the poor heathen woman. When his disciples would have sent her away he simply said, “I am not sent but to the lost sheep of the house of Israel,” and immediately granted her request and healed her daughter, showing that a heathen woman was one of the lost sheep of the house of Israel, and therefore claimed by the Lord as one of his people.*MEDM August 1903, page 197.3*

The Lord says his people do not know him: “The ox knoweth his owner, and the ass his master’s crib; but Israel doth not know, my

people doth not consider.” So God claims as his people those who do not know him, those who are in darkness and blindness, alienated from the life of God through the blindness that is in them, because of the ignorance that is in them, because of the blindness of other men; these are the people to whom we are to go with this message.*MEDM August 1903, page 197.4*

The world is full of people who will say, “How can I get deliverance from this besetment?” Not only in the church, but almost everywhere, men are diseased,-besotted,-yet God does not despise them; and we are forbidden to despise anybody. But they are down, and they know they are down, and this is what produces that awful feeling of despair that leads them in utter abandonment to do worse. This abandonment to vice and debauchery is not always from pure viciousness and love of wickedness, but it is the abandonment of despair; they do not know how to do anything else; they can not lift themselves up, and a discouraged man is in no condition to make progress; the tendency of discouragement is to go down. These men know that they are sinners; they feel that they are sinners; in their moments of soberness they have a thoughtfulness, a feeling of unspeakable despair and despondency at their woe-begone condition, and they cannot be blamed for not knowing the way out when they are so many professing Christians who do not know the way. They will ask, “Do you suppose it is possible to be delivered from this condition?” or, “Do you believe it is possible to live above these besetments?” A man cannot live under the feeling of condemnation and despair; it is impossible, and therefore, in order to find a little peace and quiet, a man resorts to drink, takes opiates, or enters into some other vice, because he cannot stand the pain of body and distress of mind, and this is the way many men enter into the dissipation and pleasures of the world. They would like to do better, but they cannot.*MEDM August 1903, page 197.5*

You and I are commissioned to comfort God’s people, and if we do not know how to do it, our business is first to find out, because it is the commandment that we should go and see these people who, God says, are “my people.” He includes them as his just as truly as the father of the prodigal son claimed him as his son even when he was spending his substance among harlots. When he came back to

his father, and his father said, "This is my son," he even forestalled his son, who tried to say, "I am no more worthy to be called thy son: make me as one of thy hired servants." But the father said, "Bring forth the best robe, and put it on him; and put a ring on his hand... and let us eat and be merry." *MEDM August 1903, page 198.1*

Just so truly as that father claimed the prodigal in his dissipated life as his son, so the Lord looks at all these poor souls. They are wicked, they are unlovely in their actions, and there is much that is unlovely in their appearance; yet in spite of that, God loves them. We never know anything about love until we have found out the fact that true love loves the unlovely. It take no virtue to love a lovable person, but nothing but the love of God loves those who are unlovely. *MEDM August 1903, page 198.2*

September 1903

“Present Truth” The Medical Missionary 12, 9.

EJW

E. J. Waggoner

Faith is that which enables one to see far off, to see farther than others can see, or to see things near at hand more accurately than some one else can see them. It enables one to see things that are invisible. Now faith does not manufacture anything; it is not fancy imagination, but there are more things that are invisible than there are that are visible; that is to say, there are more things in the universe that you have never seen than there are that you have seen. Not only so, there are more things in the universe that are visible to the spiritual sight than there are that are visible to the natural sight. The secret of Christianity, the secret of growth in the knowledge of God and in divine things, is in the ability to see what the ordinary man cannot see. And the work that we have, as messengers God's truth, is to give the last message to the world, which shall not only bring this people up to the height that other people have ever attained to, but shall point out to men things that are about them that they do not see. That was the commission given to the apostle Paul: “To open their eyes, and turn them from darkness to light, from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in me.” (*Acts 26:18.*) That is the thing-to open their eyes, to cause people to see, to behold the Lord, and to see the light. God is light, and when they see God they will behold the one who can save them, and who can heal them.*MEDM September 1903, page 221.1*

Moses was a man of most marvelous spiritual attainment, but he was at the same time a man of most marvelous physical development. Think of it! A man one hundred and twenty years old, when men did not live on an average more than we do now, and just as strong then as at forty. After forty years of hard pastoral labor, he entered at eighty upon still harder service, which he followed for forty years, with a flock of people who were ten times

as foolish and difficult to lead as a flock of sheep, and at the end of that time he was still as strong as ever. Why?-Because of the truth which the Lord announced to the people when he led them forth: "If thou wilt diligently hearken to the voice of the Lord thy God," not only will I put "none of these diseases upon thee, which I have brought upon the Egyptians," but I will take disease away from the midst of you, and thou shalt be strong; "for I am the Lord [thy physician] that healeth thee." That brings us to the fact that healing and saving are identical in the Scriptures. For instance, we read in the seventh chapter of Luke of the sinner who came to the Lord and washed his feet and wiped them with the hair of her head. Then the Lord, after some preliminary talk to the makers of the feast, said, "Her sins, which are many, are, forgiven, for she loved much." Then to the woman he said, "Thy faith hath saved thee go in peace." In the eighth chapter of Luke, we read of a poor woman who had been suffering from disease; she had been to every doctor she could hear of and instead of getting better, she grew worse. And now she was on the verge of the grave, and she saw something that nobody else in that crowd saw. She saw the Lord; she saw a power there that they did not see, and she said, "If I may but touch him, I shall be made whole." She reached through the crowd (she could not get to him herself) and just touched the hem of his garment, and instantly she was healed of that plague. Then the Lord turned and said to her, "Thy faith hath made thee whole: go in peace." In the Greek we find that he said identically the same thing to one woman that he said to the other; the Greek words "to save" and "to heal" are the same thing. So the presence of the Lord saves; it heals. There is healing power in the presence of the Lord.*MEDM September 1903, page 221.2*

Now this is scientific, because religion is the most scientific thing in the world. It is the only scientific thing. Christianity is pure science. Science is knowledge, and Christianity is the knowledge of God, and this is the sum of all science, because he who knows God has the key to all the treasures of wisdom and knowledge. God is light. A noted physician in London said not long ago, "Wherever we can get light to penetrate, we can heal." This is not exactly true, for physicians do not do the healing; it is the light that penetrates, that heals. Wherever light penetrates it heals; and men are finding out much more about light than they formerly knew. Dr. Vinsen, who is

known over the whole world through his investigations of the properties of light, has a most beautiful institute at Copenhagen, where he treats people with nothing but simple light, and he has had many wonderful cures through its agency. Since he has called attention to this, pure light is being used to an extent never dreamed of in former times. Of course, you all know the different applications of light in our sanitariums, as electric light baths, sun baths, etc. What does that mean?-It means that light is a healing power of God; it means that God is light, and all the light that there is in the world is simply the shining forth of God's own life. Christ demonstrated that when he said to the man who had been born blind, "I am the light of the world." This was not a theoretical thing, a mere figment of the mind, which some people would call "spiritual light," or "mental light," but real light that is visible to the natural eye. To show that, the next moment he causes the man to see. So when he said, "I am the light of the world," he meant that he is the light that shines from the sun; that he is the light that shines in the daylight, in the starlight. He meant that all the light and the glory of the heaven is but the glory of the Lord.*MEDM September 1903, page 222.1*

Some one may ask, "Then you think that all that can be seen-that is, all that the light makes manifest-is God?" No, never. I wish to tell you the difference between this recognition God in all his works and the heathen doctrine, pantheism. The line of distinction between truth and error is imperceptible, because naturally, they coincide. When we go outside of truth, that very instant we are in error; and, *per contra*, when we get out of error, there truth is. We need not go far to find error, for truth and error lie side by side, and it is good that this is so.*MEDM September 1903, page 222.2*

The first chapter of Romans contains both sides of that story: "For the invisible things of Him from the creation of the world [that is, his everlasting power and divinity] are clearly seen, being understood [perceived] by things that are made." So, as the preceding verse states, "That which may be known of God is manifest in them [in the heathen]; ... so that they are without excuse." Those heathen (everybody) are without excuse, because that which may be known of God is manifest in them. This being so, our business is to call their attention to that fact and free them from that alienation from

the life of God by opening their eyes, thus removing their ignorance by removing their blindness; thus opening their eyes to the light and to the life, and that which may be known of God, which is manifest in them, so that they may lay hold upon eternal life, and that is salvation.*MEDM September 1903, page 222.3*

Now the heathen, "When they knew God, they glorified him not as God, neither were thankful; but became vain in their imaginations, and their foolish heart was darkened. Professing themselves to be wise, they became fools, and changed the glory of the incorruptible God into an image made like to corruptible man, and to birds, and four-footed beasts, and creeping things." Then they "changed the truth of God into a lie, and worshiped and served the creature more than the Creator." The heathen did not wish to retain God in their knowledge, but they saw the manifestation of supernatural power in a plant. "That is God; the plant does this, and that is God." Then they saw a power in the wind, and there was another god working there. They saw wondrous things accomplished by the light, and there was another god, and so on with other things. So they worshiped all these things as God, a thing which they never could have done if they had recognized the truth and kept it in mind, that in everything that God has made is everlasting power. The lie was to say that that power is inherent in the thing itself. Is there any difference? There is just as much difference as there is between heaven and earth and nobody in the world need make any mistake, neither can any one make this mistake if he holds to the truth that God himself is working here.*MEDM September 1903, page 223.1*

Some one who has not given this matter the attention he ought to has written this: "There is life manifested here and there, but it is not God's life." This is pantheism; because if it is not God's life, then the life is inherent in the thing, but life is an essential attribute of God. God is life; he is all the life there is. In him is life; he is the source of life. But if you have another supply of life, then at once you have another god. And if the life that is manifested in the growing plant, and in you, and in me, is not the life of God, and is not God himself personally working there, then you have no other alternative but that heathen idea-that the creature itself is God. But it is not God. All these things are created things, and these manifestations of life and power are God working in them.*MEDM September 1903, page*

Some one will say, "Then you believe that God is just as much in these things as he is in the heavens?" No, there is a place where God has his seat; the center of attraction; and his power centers all things in himself; all the universe, all the planets, all the suns, are keeping their place by his attraction. So, believing the Bible, we must seriously combat any statement to the effect that God is as much in one place as in another. We can say, God is truly and really without trying to make any comparison, present everywhere. "Do not I fill all things?" he says. "Can anyone hide himself in secret places that I shall not find him?" "Whither shall I go from thy spirit, or whither shall I flee from thy presence? If I ascend up into heaven, thou art there: if I make my bed in hell, behold, thou art there. If I take the wings of the morning, and dwell in the uttermost parts of the sea: even there shall thy hand lead me, and thy right hand shall hold me. If I say, Surely the darkness shall cover me: even the night shall be light about me." (*Psalms 139:7-11.*) God is light, and the darkness and the light are both alike to him, and he causeth the light to shine out of darkness. *MEDM September 1903, page 223.3*

This is the truth which, proclaimed to man, will lift him up: and it is the only thing in the world that will give a man absolute continual deliverance from the besetments of the flesh, from the sins that he is heir to. When I thus recognize this power in me to do that which I cannot, then I have only to do as the physician or the nurse does with the germ-infested chamber, - open it up and let the light shine through. I recognize the light that is there, and let the light do the work. So, "It is God that worketh in you, both to will and to do of his good pleasure." *MEDM September 1903, page 223.4*

Why should any one mistake this? and why should any one wish to shut his eyes to its glorious light? You need not go far to get health; you need not make a pilgrimage to some shrine to get deliverance. God is not far off; he is near at hand. God is working, and if your eyes are opened, you can get the evidence of his working, and a most marvelous working it is. I have watched through the microscope the mysteries in a drop of water, and in no meeting that I have ever attended (and I have attended some glorious seasons of refreshing), did I have feelings of greater joy and such a constant

lifting up as while looking into the secret chamber of God, watching as if I were in the very presence of God, seeing him working in that wondrous way, when, in a creature which was not visible to the naked eye, I could see perfect joints, and could even see the blood coursing through the veins. There is a beautiful verse written by Cowper which I will give you:-*MEDM September 1903, page 224.1*

“‘Tis sweet to muse upon the skill displayed,
Infinite skill, in all that He has made;
To trace in nature’s most minute design
The signature enstamped by power divine,
Contrivance intricate, expressed with ease,
Where unassisted sight no beauty sees,-
The shapely limb, the lubricated joint
Within the small dimensions of a point,
Muscle and nerve miraculously spun,
Whose mighty word he speaks, and it is done.”*MEDM September 1903, page 224.2*

October 1903

“The Common Life” The Medical Missionary 12, 10.

EJW

E. J. Waggoner

I read a warning recently by some one to the effect that we must not make the life of the Lord too common; that we must not bring it down to the level of our daily lives; but when we really understand the matter we shall find that we cannot make it any more common than it is. While we must not bring the life *down* to the level of our lives, we must let that life which is so common *lift up* our lives.*MEDM October 1903, page 252.1*

The Lord has put the gospel message into everything upon the earth; we cannot go anywhere where we cannot find the gospel proclaimed, so there is no danger of making the gospel too common. God himself has made it common.*MEDM October 1903, page 252.2*

Deuteronomy, thirtieth chapter, and Romans, tenth chapter, show very clearly that the Lord Christ manifest in the flesh, is nigh unto every one, “Even in thy mouth and in thy heart.” Christ crucified, buried, and risen again, with his eternal power, is with every person, in order that he may do the things that are right. The Lord has not left himself without witnesses, but he has put the witness in every one. In the thirtieth chapter of Deuteronomy we read: “I call heaven and earth to record this day against you, that I have set before you life and death, blessing and cursing: therefore choose life, that both thou and thy seed may live: that thou mayest love the Lord thy God, and that thou mayest obey his voice, and that thou mayest cleave unto him: for he is thy life, and the length of thy days. This is true of you—he is your strength. He is your life,—your present life,—all the life you have. All the life there is, is the Lord’s, for he says, “I am the way, the truth, and the life”—*the* life, not a part of the life, but *the* life. Just as there is no other way, and no other truth, so there is no other life. That life does all that is done, or ever can be done, for mankind.*MEDM October 1903, page 252.3*

In the eighth chapter of Luke is the account of the healing of a poor woman who had suffered everything and was nearly dead. Jesus at this time was surrounded by a great crowd of people who wanted to see what was going on. They knew that this man had done many wondrous things, and they were there to see what they could, and have something to talk about. They crowded and pressed themselves as people do at a show, each trying to get to the front. This poor woman, with her life almost gone, could see no hope of getting to him, and she thought, "If I can but touch the hem of his garment, I shall be healed." I am sure that God had this one miracle recorded here in detail for a special purpose, because it is so fully illustrative of the universality of the cross, -that the power of the cross is our life. There is such comfort and instruction in it. To continue: That woman's peculiar form of disease was loss of blood: she was anemic, pale, thin, exhausted, almost ready to die because she did not have blood enough to nourish the tissues and keep life going. But she determined to get into touch with Jesus. *MEDM October 1903, page 252.4*

At last she got where she could touch the hem of his garment and instantly she was made whole. The record says that *instantly* she was made whole. It does not say only that the blood was staunched, or that she felt that she was healed, but that she was *made whole*; not simply that the ravages of the disease were checked, and she was started on her way toward recovery, but that she was made whole. I go very carefully over this, because I have seen so many people who find it such a new idea that it seems difficult for them to grasp it. That is to say, Christians have become so accustomed to think that the cross of Christ is simply a piece of wood set up nineteen hundred years ago that they cannot grasp the idea that the cross of Christ is everywhere, always giving life. They cannot grasp the wondrous love of God and his infinite power, and the marvelous provision he has made for the redemption of fallen man, and see that it is always and everywhere working. It seems a strange thing, as the Lord said to the prophet Hosea: "I have written to him the great things of my law, but they were counted as a strange thing." *MEDM October 1903, page 253.1*

The trouble with this sick woman was lack of blood. If she was to be made whole she must have the lack supplied. She was made

whole; therefore it is self-evident that she received that which she lacked; namely, blood. Whence did the woman get this fresh blood? Where did it come from? Let us take the story a little further. Jesus looked up suddenly and said, "Who touched me?" And then the people laughed, and said, "That is a foolish question to ask, for everybody is crowding and pressing on every side." But Jesus said, "Somebody hath touched me: for I perceive that virtue is gone out of me." That touch, then, which brought instant healing to the woman took something out of the Lord. She received power,-life-power, blood,-and power and vital force went forth from Christ. What she lacked, he supplied.*MEDM October 1903, page 253.2*

How can that be? some one asks. No one saw the blood pass from Him to her. There are many things that human eyes never saw, yet they take place and we know them by faith. The woman could not see anything, but she took something by faith, and then she knew in herself, without any need of assurance from any one that she had something very real. Faith is for the purpose of making us see something that cannot be seen. Faith is not imagination or fancy, but substance, and is that power which makes intangible things patent to our senses. Moses endured because by faith he saw the unseen; he saw the invisible; he beheld the glory of the Lord, looking not at the things that are seen, but at the things that are not seen. We find in this strength, and courage, and hope. And now I wish you to see some of the things that cannot be seen with your eyes, but which you can see just as plainly as if they were visible before you. You can walk through this world, seeing, just as plainly as you see the sun, things that the world cannot see. No one saw anything pass from Christ to the woman, yet there was something real, because the thing she lacked came from him, and what she lacked was good blood and plenty of it. The reason why so many people do not grasp that is because they think that blood cannot be other than as it is in our arteries. You know that for many, many years, because people could not see the air, they thought it was really nothing at all. But we have lived to see air in a liquid form poured from one vessel to another. We have seen a dipperful thrown to the floor, and heard it strike in a body, like so much water, and instantly there was nothing visible.*MEDM October 1903, page 253.3*

The Lord has allowed such discoveries as this to come out, one by one, in order that there may not be a single peg upon which a reasoning person can hang any sort of doubt. Suppose that instead of air being this invisible fluid, we had always seen it in no other form than liquid. We then would have the same difficulty in thinking of it as existing in an invisible form that people now have in thinking of blood as ever being invisible. If in that case some one said that air could pass from one vessel to another and nobody see it, the reply would instantly be, "That cannot be, because air is always white, and has a definite color and consistency." There are many truths about the most common things which we have yet to learn. We have yet to learn the scientific fact that blood can be invisible, and yet as real as when we see it flowing; the same as the invisible air is real.*MEDM October 1903, page 254.1*

"OF HIS FULLNESS HAVE ALL WE RECEIVED"

The case before us is an illustration of the fact that Christ took our sicknesses upon himself; he himself bore our sicknesses and carried our infirmities. Suppose that here is a vessel about one-third full of water; the other two-thirds is, of course, full of emptiness, as far as water is concerned. Suppose I had another vessel *full* of water, and I poured out of that into this partially filled vessel until it became full. The vessel would then have received of the other's fullness. What would that other one get from this?-Why, its emptiness; because to the extent that water has been drawn from it into the other there is a corresponding emptiness in it. That is what happened when Jesus healed that woman's infirmity. He felt the draft upon his life. Just as much life went from Him as the woman lacked and received.*MEDM October 1903, page 254.2*

Why, then, did He not die? We have to carry the illustration a little further in order to realize it. Suppose that instead of filling this vessel's emptiness from another vessel, I take the water from a flowing fountain. Can you not see that the very same thing would take place? The vessel has received from the fountain's fullness. What has the fountain got from the vessel?-Emptiness, because I took a quantity of water from it, enough to fill the vessel. But you cannot see where it was taken, because there is a fresh supply constantly coming. With God is the fountain of life; and Jesus Christ

was in continual touch with God, because he was God manifest in the flesh; and therefore, although the sick and diseased came to him by scores, he healed them all, as many as touched him received healing-their need was supplied. He did not die, because he was in touch with the fountainhead, and the supply was kept up. When was it that Jesus laid down his life for the world? Was it just that hour when He hung upon the cross? Was it not every day? He laid down his life, gave it up, when he healed that woman and all who came to him, just as surely as when he hung on the cross of Calvary.*MEDM October 1903, page 254.3*

In the case of healing which we are studying, as in all others, we have the cross. Christ gave life, his own-life, for those whom he healed. What did he do when he hung upon that piece of wood which we call the cross? He gave his life, his blood. The reason we are reconciled by the blood of Christ is that it flows through us and cleanses us from all impurity. Where is sin? your sin and mine? It is in us, a part of us, it is in our flesh and blood; it is a plague that is defiling this body and sapping our life. If the blood of Christ cleanses me from sin, that blood must be in me; because if there is uncleanness, we can clean it only by applying the cleansing fluid to the impurity. And just as real as the sin is, so real must be the blood that cleanses it away. Yea, it is greater and more powerful than the sin.*MEDM October 1903, page 254.4*

November 1903

“Healing Through Faith, or Divine Healing” *The Medical Missionary* 12, 11.

EJW

E. J. Waggoner

The subject of faith healing is a very great subject, and cannot be exhausted in a few minutes. Yet it seems to me that it would not take more than five minutes for any one who knows and believes the Bible to settle the subject. I know that the term has fallen into disrepute. Most people think it savors of quackery. Just as soon as one hears of faith healing, one thinks of fanaticism. The only way to arrive at an understanding of anything is to reduce it to its simplest terms. So we will take first the last part of the term, namely, *healing*. Whence does healing come? What is the source of life and health? Who is the healer? Everybody knows the psalm, “Bless the Lord, O my soul: and all that is within me, bless his holy name. Bless the Lord, O my soul, and forget not all his benefits: who forgiveth all thine iniquities; who forgiveth all thine iniquities; who healeth all thy diseases; who redeemeth thy life from destruction; who crowneth thee with loving kindness and tender mercies; who satisfieth thy mouth with good things; so that thy youth is renewed like the eagle’s.” There we have the whole story: the saving of one from destruction, the renewing of his youth, and the healing of all diseases, is all from the Lord. *MEDM November 1903, page 274.1*

Or, take the words spoken to the Israelites in the desert, just after they had crossed the Red Sea, and had come to the bitter waters of Marah. The waters were bad, and there the Lord proved them, and said, “If ye will hearken to the voice of the Lord, and diligently keep all these statutes, I will put none of these diseases upon thee which I brought upon the Egyptians, for I am the Lord that healeth thee.” Literally, “I am the Lord thy physician.” The Lord is the physician, and he gives the preventive medicine that keeps us from getting ill. *MEDM November 1903, page 274.2*

A little later on the Lord said, on condition that they would be obedient to his commandments, “I will take disease away from the

midst of you;" so the two statements go together, to the effect that the Lord would let no disease come upon them, and would take away that which they had. There the Lord is shown as the healer.*MEDM November 1903, page 274.3*

Take the words of the wise man: "My son, attend to my words, ... keep them in the midst of thine heart; for they are life to those that find them, and health [or, "medicine" in the margin] to all their flesh." And so I might multiply texts. We have the truth, with which we are all agreed, unless we deny that the Bible is true, that God is the healer, and that there is no healing except from him. God is our life. "In Him we live, and move, and have our being." All these are familiar texts, showing that there is no life, there is no power of motion, except from God; and he himself is the strength and the power.*MEDM November 1903, page 274.4*

Now that we have the matter of healing settled, it is easy to settle the matter of faith healing. Faith, in this connection, is simply the recognition of the fact that God is the healer. It is the grasping of that truth, and the believing of it, so that healing shall be a reality with us. It is simply to recognize the life that is manifested, and consciously, and with fixed purpose, and with absolute faith in its power, to come into harmony with it; not always by the same means, not always in the same way, but always to the same end-the receiving of life. Now we well know that while God is the only source of life and healing, there are very many people who do not believe it. there are very many people who never give it a thought; they do not know whether they believe it or not, because they never think about it. They are healed without considering who heals them. They are kept alive, and their life is renewed day by day, without their thinking about it. The Lord is good to the evil and the good, to the just and the unjust. He gives to all, regardless of their attitude to him, "life, and breath, and all things." Now the proposition is,-and it certainly is a fair one,-that men should come to a recognition of *the things that are*, and see them as they are, and acknowledge the truth. And when they do that, then they have faith healing.*MEDM November 1903, page 274.5*

That settles the question of faith healing; but that is only the beginning. The end can be found only as we recognize the

operations of the life.*MEDM November 1903, page 275.1*

Let us for the present leave out of our calculations that statement in the book of James about praying and anointing, and recognize faith healing aside from that direct prayer. And yet, we cannot leave it out entirely, because, as we read the Bible, we find multitudes of cases of instantaneous healing. People who read those records misapprehend them very much. Some people read them as a sort of fairy tale, a novel. They find them interesting as a story, but have no idea that they are intended for anything more practical. Others read them, believing that they took place, but assuming that the day of miracles is past, and that God never works in that way now. They forget that God does not change—that the Lord Jesus Christ, who performed so many of those miracles, is “the same yesterday, and to-day, and forever,” that with Him “there is no variableness, neither shadow of turning;” and that because of that, we may know that “every good gift and every perfect gift is from above, and cometh down from the Father of lights.” It is strange that with those simple statements men cannot arrive at the facts.*MEDM November 1903, page 275.2*

THE USE OF MEANS

Others read the record of miracles, and assume that that is the way God would always bring people up from disease, and that there is no other way; that it is a denial of God and the Bible for anybody ever to expect healing in any other way than simple to pray, and then to wait for the result, regardless of anything else. I have talked with many good people who think that they believe fully in faith healing, but who are most strenuous in their opposition to “the use of means.” But, to say that God intended people should be healed of their diseases by absolutely nothing else than simply praying to the Lord, and then waiting for the healing to come, is a denial of the Bible, and of all the teaching and the whole spirit of the Bible. I am sure we are justified in believing that the miracles of healing were performed and recorded for the same purpose that other miracles were performed; that is, to bring us to some sort of understanding—limited, of course, as all our understanding of God is—of how God ordinarily works, and of making us understand that healing, as well as everything else, comes from him.*MEDM November 1903, page*

ACCELERATING OF THE ORDINARY PROCESS

Take the first miracle that Jesus did, the turning of water into wine. This was a wondrous miracle; and yet I am sure we have all thought of that enough to see that it was only a quickening of the ordinary process of the making of wine, not decomposed wine, but real and perfect wine. In the ordinary process the vine is planted, and it grows only by rain and dew from heaven. It depends absolutely upon moisture for its life; for all the nourishment that the plant receives, and the animal as well, must be in liquid form. Food has to be liquefied before the system can do anything toward assimilating it; so that it is a fact that nourishment can be appropriated by neither man, animal, nor plant, except as it is in a liquid form. And the rain that comes down from heaven is the medium, the means of life. Very interesting it is to study that thought from the Scriptures. We know that "the rain cometh down, and the snow from heaven, and watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower and bread to the eater." We read in the sixty-fifth psalm that all his "paths drop fatness." Fatness comes down from heaven to the earth. The rain that comes from heaven makes the earth capable of giving life to all that dwell upon it. The rootlets of the vine absorb the water, and it ascends the plant, penetrating into the utmost branches; and leaves grow, and buds are put forth, and the clusters of grapes are formed, which are nothing more nor less than the concentrated fatness of the vine. The fatness of the clouds coming up through the vine and making it grow, is concentrated in the clusters of grapes. Then the sun looks upon it, and that mysterious change takes place which makes it what we call wine. The new wine is found in the cluster, and it is just as surely wine while it is there, before it has been pressed out, as it is afterward, when we have it in a vessel. *MEDM November 1903, page 275.4*

Now when Jesus turned the water into wine, he did instantaneously what he ordinarily does through a series of months. He shortened the process—that is all. He is the true vine, and he is the sun of righteousness. You see he comprehends in himself everything. He is the living water. There you have all the elements necessary for

the formation of wine,-water from heaven, a vine, and the sun to look upon it, and turn the water into wine. And so He, the Sun of Righteousness, looked upon the water, and instantaneously it became wine. Now he could do that all the time, but the world would not be nearly so enjoyable as it is if that were the way it were done, because if it would, God would have done it that way always. He has done it the best way, and I know, and you know when you stop to think, that this world would not be nearly so pleasant a place if the Lord simply took water and turned it into wine instantaneously, as it is now that we see the grape vine with its beautiful foliage, and those rich clusters of fruit. Moreover, he wants us to cultivate the vine, and thus be workers together with him. Like the wise Father that he is, he trains his children to help in the work as much as they are able. Does not that make the earth far more enjoyable than as if the Lord did it all by himself in that direct way? That shows that the Lord uses means, does it not? The grape vine that we see is the means that the Lord uses, and it shows us himself.*MEDM November 1903, page 276.1*

The same thing is revealed in the feeding of the multitudes with bread. A few loaves were taken, and they were multiplied, and the people ate, and were filled. Now what was done simply for the purpose of emphasizing the fact, and making it so clear that nobody could mistake it, that the food that we eat comes directly out of the hand of God. We trace that bread back to its source, and we find that it is grain that is sown in the ground and comes up. The good seed is the word of God. The first grain that ever grew, from which bread could be made, was the result of God's saying to the earth, Let grass be brought forth. He sowed the seed-his word-in the ground; but the Word is God; and so when we have those seeds, the grain, we know that a portion of God's life is there, invisible in the seed itself, but the seed is the means by which God's life is conveyed to us. God did it that time instantaneously, in order that we might be led to think upon the ordinary way, and trace the process. It is very simple, when you think of it. And then, too, I know that life is much more enjoyable, and the earth is much more pleasant, when we see the bread come in the ordinary way, from the waving fields of grain that are as beautiful when they are yellow and ready for the harvest as they are when they are rich with the fresh green of spring. It is far more enjoyable to get our bread that

way than it would be if it were manufactured ready to hand all the time. If it were not so, God would have done it the other way, but he has done everything the best way. It was grand to have bread rained down every day from heaven; but that came only because the people were in the desert. Wouldn't you rather dwell in a fertile country and have bread grow than to live in a desert and have it rained down ready made?*MEDM November 1903, page 276.2*

We can see another reason why God has not given us the bread and the wine and all things that we need, ready made direct from his hand, and that is, that we may have the privilege of co-operating with him in his work, for our encouragement and education. In the training of the vine, the tilling of the soil, the sowing of the seed, in the gathering of the grapes, and the reaping of the harvest, we are laborers together with God, seeing his works, that we may learn his ways. The bread of idleness is never sweet; and so God allows us to assist him, partly in order that we may enjoy our food, as we should not if he always dropped it into our mouths.*MEDM November 1903, page 276.3*

We might take a number of instances of healing, but I will only refer to the case of the woman with the issue of blood. We have had this before us a number of times, and have demonstrated that it was only a representation of what is constantly going on: it shows us not only the way that God has healed multitudes, but the way he keeps us alive, by the stream of life from the great heart of God going out throughout all created things. Thus in him we live and have our being.*MEDM November 1903, page 277.1*

(To be continued.)

December 1903

“Healing through Faith” The Medical Missionary 12, 12.

EJW

E. J. Waggoner

We depend upon the Lord for life, and the Lord teaches us to pray, “Give us this day our daily bread, and forgive us our trespasses as we forgive those that trespass against us.” We are to pray for our daily bread, and to realize that it comes from heaven. We have the record that on certain occasions bread came down ready made, as the manna and the giving of bread in the wilderness. Suppose we say, “We are taught to pray for our daily bread, and therefore we will not use means; we will pray, and expect the Lord to feed us right out of his hand with bread already made. If we expect bread in any other way, it shows lack of faith.” I can understand why people think that it does; it is because they leave God out of all the operations of nature, and so they speak of God and nature as if they were two different things. They seem to think that God does some things, and nature some things; then the idea becomes prevalent that nature does more things than God does: and then at last nature does everything, and God is left without any occupation at all. But all those miracles, as we have seen, are to show us that God works in the visible creation; not that nature is God, but that what men call nature, or natural laws, is the working of God. You are all familiar, at least by title, with Drummond’s book, “Natural Law in the Spiritual World.” He simply had the thing turned upside down. Natural law does not work in the spiritual world, but spiritual law works in the natural world; and all the law that is manifest in the natural world is spiritual law. These things show us God.*MEDM December 1903, page 300.1*

People think that God does not have anything or at most very little to do with providing us with our daily bread. When they have plowed the field, and taken the grain and cast it into the earth, and then have harvested the grain, and threshed it, and ground it into flour and made it into bread they think that they have done it all. But they have really done very little. The birds do not plow nor sow, nor

reap, nor gather into barns, yet our Heavenly Father feeds them; and we are much better than they; therefore we are to expect that in far greater measure the Lord will feed us. What shall we do, then? Sit with open mouths and wait for the bread to drop in? O, no. The birds are not fed that way, except when they are too young to fly, too feeble to walk; and then it is only by their own parents. But as soon as they get old enough to move for themselves, they have to do just what their parents did,—fly about and gather what the Lord has scattered for them. Now that is all that man does. Man does not do anything more toward getting a living than the birds do. He gathers-reaps what the Lord has strewn. The grain is strewn about, and man gathers it and eats it; but God does all the providing of it; and man is just as directly fed from heaven, from the hand of God, as the birds are. “That thou givest them they gather,” and that is all we can do.*MEDM December 1903, page 300.2*

God has given us food as the means of perpetuating our life, in order that we may see and trust him. If the life of all men were continued and renewed day by day without any of these means, without our eating bread and drinking water, men would say that they were self-existent. They would think, “We are not dependent upon anybody for life; we are our own masters, and life is inherent in us.” and there would be no means by which you could convince them it is not so. There would be no means of showing them God’s rightful claim upon their obedience. They would say, “I do not owe him anything. I do not receive anything from him. This life proceeds from myself. Why, people say this to a large extent anyhow; they act as if that were the case, when it is patent to every one of us that it is not so. How much more so would it be the case if there were no invisible means for the maintenance of our life?”*MEDM December 1903, page 300.3*

The prayer, “Give us this day our daily bread,” uttered in faith, is not at all inconsistent with going out and plowing the fields, and sowing the seed, in reaping the harvest, and threshing the grain, and making it into bread. He that prays that prayer in faith, recognizing that it is God who gives him the power even to do that work, will see himself working together with God. The farmer, whether he knows it or not, is a worker together with God.*MEDM December 1903, page 301.1*

“Now the just shall live by faith.” We live, we say, by eating. True; and if we live in the right way, we eat only to live, the pleasure we get out of it being incidental. It is God’s will that we should get pleasure out of all the things that are right; but the object of eating is to get life, and thereby to recognize God as the giver of life. Then the next logical thing, the only consistent thing, is that, recognizing God as the giver of life, we shall acknowledge that he is the only one who has the right to say how that life shall be used; and, stronger yet, that he is the only one that has the right to use the life. So we shall acknowledge all the time that it is God that works in us both to will and to do, and the man who recognizes this all the time, and who is consistent with what he sees, will have all his ways right. Why? because he won’t use the life of the Lord, but he will let the life of the Lord use him. Our bodies are to be instruments of the life of the Lord. the Lord is to use our bodies as he will, and then everything that we do will be right; and thus the just live by faith.*MEDM December 1903, page 301.2*

FOOD AS MEDICINE

What did the Lord give us in the beginning, and what does he still give as the means of healing, restoring us, as our bodies undergo waste; in short, what does God give to man, as his medicine?-Why, the food that we eat; it is man’s natural medicine, is it not? The food and the drink, the sunlight and the air,-they are medicine, medicine which God has put in our hands. God has designed that the food that we eat, should be the means of keeping us in life and health. That being so, it is clear that when by some means or other, through our own fault or through the fault of somebody else, we have failed to allow that life to flow through us unhindered-have dammed up the stream-and there has come stagnation, congestion, disease, we are to be healed by coming to our senses, and recognizing that the life comes alone from God, and accepting his gifts which convey life to us,-coming into harmony with them. The Lord does not pander to people’s laziness, and so he does not do the thing which he has given to man the power to do for himself. He did not roll away the stone from the grave of Lazarus. The people could do that as well as not. Why should they sit there with their hands folded, and allow the Lord to do that he had given them power to do? Then Lazarus came forth, bound around the head

with a napkin. You know as well as I do that the Lord could have brought Lazarus out of the grave with the napkin taken off and laid aside just as well as he could do what he did do. But he did not roll the stone neither did he take the napkin off. He said, "Loose him, and let him go. They could do that by the power that he gave them: but there was a certain thing that they could not do. That is there was power above the measure of power they had received, and the Lord exercised that independently.*MEDM December 1903, page 301.3*

Jesus raised the ruler's daughter. Then as soon as she had come to life he commanded that they should give her food. Why?-In bringing her to life he had exercised the power and the life which was entirely beyond their comprehension or their power to co-operate with. Then when he had come to the point where they had the means of life which God had put into their hands, he let them go on and use it. He brought the damsel back to life, but in that weakened condition that she was in before she died. Then having brought her to life, and healed the disease, he told them to give her something to eat, so that she could recover her strength. He could have brought her to health, and made her perfectly strong, so that she would not have had any need for food-not for a while, at least-just as he could keep us alive without eating at all; but when he had brought her to that point, then it was a simple thing: Give her something to eat, and she will get her strength again.*MEDM December 1903, page 301.4*

All these things show that God works through means. In the greatest miracle, that of raising the dead, the Holy Spirit is the means by which the life is bestowed. The Lord has given life, and shown it everywhere. Now we are to see it, and find out the ways in which the Lord's life manifests itself, and come into harmony with its workings, and we shall live,-and that is living by faith. And it is thus only that the Christian should live.*MEDM December 1903, page 302.1*

